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Modern Missions In Oceania

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A Study of the Catholic Missions from Pearl Harbor to the Coral Sea.

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Charles F. Decker, S.M.

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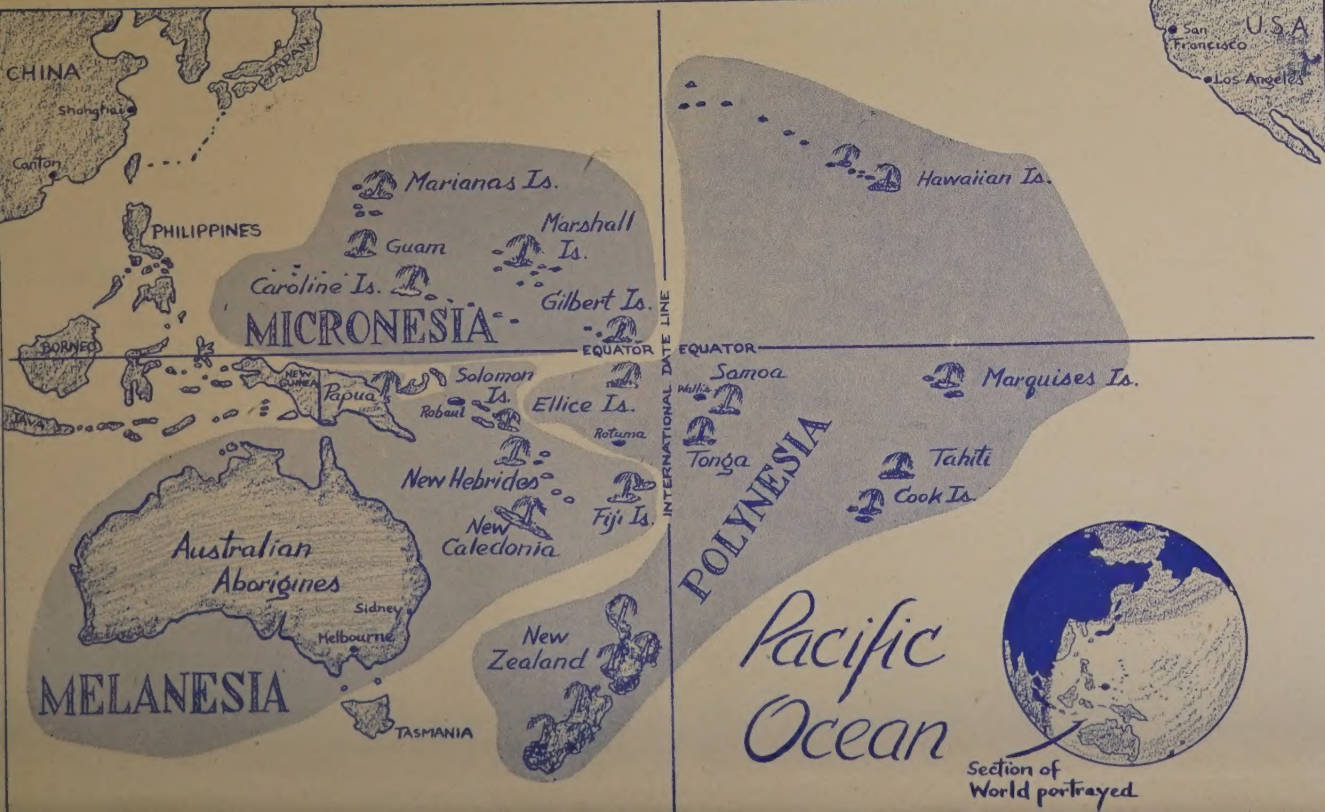
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Modern Missions In Oceania

A Study of the Catholic Missions from Pearl Harbor to the Coral Sea

By

Charles F. Decker, S.M.

A Missionary Academia Study published by
The Society for the Propagation of the Faith and
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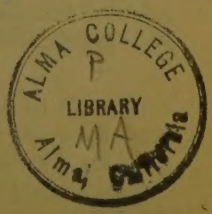

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Modern Missions In Oceania

1. Introduction

1. The thunder of crashing bombs resounded over Pearl Harbor, December 7, 1941. As the war with Japan developed in scope and intensity, the fire from Liberators, B-29's and guns of every description lit up the Pacific with a bright but tragic light and drew the attention of the entire world to numerous little known islands in Oceania.

2. In the process of recapturing the islands taken over by the Japanese, our armed forces discovered that soldiers of Christ, missionaries, both men and women, had preceded them and trained the natives in the principles of the Christian religion. They found the natives eager to cooperate with them in breaking the power of the enemy who had imprisoned, maltreated and, in some cases, massacred their missionaries.

3. Hundreds of letters written by our boys in the armed forces have extolled the magnificent work of the priests and nuns in these distant islands. They have focused the attention of the world on a hitherto little known but truly glorious chapter in the missionary history of the Church. "I am not alone," said Colonel Augustus F. Gearhard, Catholic Chaplain, U.S.A., "in

my admiration of the achievements of our Catholic missionaries. Every man from General MacArthur down to the simplest private is eloquent on the subject. No returned service man who has viewed the mission activities in the South Pacific will ever have to be urged to aid The Society for the Propagation of the Faith."*

4. Suppose we take an airplane view of these islands of the Pacific from New Guinea and the Japanese Mandate on the west to Easter Island on the American side. This vast area known as Oceania embraces nearly an eighth of the earth's surface. It comprises such a vast multitude of islands that a clear, coherent picture of them seems out of the question. But that is not really so. For we can divide Oceania into three distinct sections, namely: Polynesia, Melanesia and Micronesia.

5. Polynesia embraces the islands in the eastern half of the Pacific, and includes New Zealand, Rotuma and the Ellice Group. The natives in this section are brown or copper-colored. Besides being usually intelligent and fluent in speech, they are distinguished by their fine stature and graceful bearing. The ancient clan system is still the basis of their government. Their women are highly esteemed, their children are tenderly loved and their old folks profoundly respected. Polytheism was the primitive religion. It deified men and the forces of nature. Food and sometimes human sacrifice were offered by a priest whose office was hereditary. Cannibalism was sometimes resorted to as a means of subsistence; sometimes, and even oftener, as a mark of complete triumph over an enemy. Polygamy and concubinage were frequently practiced, especially by chiefs. Fish and fruit have always been so abundant that work has always been regarded as a matter of secondary importance.

6. Melanesia, the second great division, comprises the islands of the Southwest Pacific. The natives of this area are negroid in type, their color varying from dark brown to very black. As a rule, they are tall and long-skulled, with a prominent nose which is somewhat depressed at the tip. Their eyes are dark, their hair is black and frizzly. They live in village communities

* *Interviews With Our Chaplains*, by *Monsignor Thomas J. McDonnell.*

where property belongs to the individual and is passed on to his heirs. In some tribes, there are no chiefs properly speaking. The vast majority of Melanesians are still pagans, whose gods are generally trouble-makers. Both Melanesians and Polynesians are strongly influenced by taboos. Rude figures about a foot high are constructed to house the spirits of departed relatives. Some of the fiercest man-eaters of the South Pacific have been Melanesians

7. Micronesia, the third great division, is north of Melanesia. Its inhabitants are brown, but more Malayan than the Polynesians, with occasional signs of mixture with nearby people such as the Japanese, the Filipinos and the Papuans. They generally live in clans. They also recognize three different classes in a community: the upper, which provides the ruler, the official tatooer, the official guardians of tradition and the boat-builders; the lower clans, composed of people with a certain amount of prominence; and finally, the common people who have no property rights. Ancestor worship was the main feature of their religion. They believed that the spirits of their ancestors dwelled in stone blocks erected near their homes.

Where did the aborigines of Oceania come from?

8. The most commonly accepted opinion claims that they migrated from the Malaysian islands and the Asiatic mainland. The dark-skinned Melanesians and the Australian aborigines represent ancient strains. The copper-colored Polynesians seem to have come eastward much later and to have left settlers at nearly every archipelago in the Pacific. Micronesia was possibly peopled by Papuans from Melanesia and numerous settlers from Polynesia and the Philippines.

When did missionaries first undertake the conversion of these pagan peoples?

9. The Protestant apostolate in Oceania antedated the Catholic in most of the groups and consequently excels the Catholic in the number of conversions. A group of Jesuit missionaries began the Catholic apostolate in the Marianas as early as 1668. A group of Augustinians reached the same islands in 1769. The Picpus Fathers began mission work in Honolulu in 1827, and

the Marists arrived at Wallis and Futuna in 1837. Forty-four years later the Missionaries of the Sacret Heart of Jesus came on the Oceania scene; and finally, the Fathers of the Divine Word developed a successful mission in New Guinea from 1896. A brief history of each Oceanian vicariate will give some idea, though only a meager one, of the magnificent work accomplished by the bishops, priests, Brothers and Sisters assigned to this mission field. For the sake of clearness, all of the vicariates in the Polynesian division will be treated first; all those in the Melanesian area second, and finally those in Micronesia.

2.

Polynesian Area

1. Hawaii

10. On August 8, 1819, the French corvette, "Uranie," arrived at Hawaii. When it was known that a Catholic priest was aboard, two tribal chieftains, who had learned a little of the Catholic Faith from European traders, asked for instruction. The chaplain consented, and later baptized them in the presence of the royal family. The King, after mature deliberation, ordered the abolition of paganism and idolatry. The field was now ripe for the harvest, which unfortunately fell into other hands, for a group of Protestant missionaries came to Hawaii from America, and Protestantism was soon spreading in the islands.

11. Three priests of the Congregation of the Sacred Hearts, Reverend Fathers Alexis Bachelot, Abraham Armaud and Patrick Short, came to Hawaii in July, 1827. They had scarcely received a first group of converts, when they experienced strong opposition from the Protestant missionaries and the predominantly Protestant royal family. They were arrested and placed on a boat bound for America, where they were stranded on a lonely Southern California beach. In April, 1837, they secretly came back to Hawaii and were received with joy by their converts. But their enemies were so active that the priests were again deported, while their followers were cruelly tortured and put to death. In 1839, however, a French fleet anchored in the harbor. Its captain came ashore and demanded religious freedom. His power was so great that no questions were asked. His demand was granted, and in 1840 four priests of the Congregation of the Sacred Hearts resumed the work. In 1843, there were 12,000 Catholics, the result of three years' work. Since then, the Faith has spread rapidly throughout the islands which now make up the diocese of Honolulu.

12. Most conspicuous among the heroic missionaries of the

Society of the Sacred Hearts was Father Joseph Damien, the world-renowned Apostle of the lepers. He had already distinguished himself by nine years of zealous work in the archipelago when the Government decreed that all Hawaiian lepers be sent to the island of Molokai, where the Board of Health supplied them with food and clothing but was unable in the beginning to provide them with either resident physicians or nurses. Father Damien volunteered to be the settlement's resident priest. For a long time he was the only one to bring these people the assistance they so urgently needed. He provided not only the consolations of religion but also such medical aid and material comforts as were within his power. He dressed their sores and stumps. He helped them to build homes. He even made coffins for them and helped to dig their graves. In the words of Stevenson: "He shut with his own hand the doors of his own sepulchre." For twelve years he gave to this work every ounce of his energy. Whatever he undertook he undertook for his dear lepers. He was their father, ever at their side, ever eager to work or sacrifice for them.

13. One memorable Sunday morning he startled his congregation by opening his sermon with the dramatic words, "We lepers. . . ." Damien had contracted the dread disease. On every side were examples of the suffering and disfiguration he might expect. But instead of relaxing his efforts he kept on working as hard as ever. He continued to make plans, to wash and bandage the most hideous sores, to dig graves and make coffins. He even seemed more kind and generous than ever before.

On Palm Sunday, 1889, Father Damien was given Holy Communion for the last time. The following morning the tolling of the bell in the modest Church of St. Philomena announced his death.

The world noted the passing of one of its outstanding benefactors. Editors, kings, statesmen, people in every station in life joined in a mighty chorus of sympathy and praise for this humble priest of God who in imitation of the Good Shepherd gave his life for his sheep. Damien is dead but the inspiration of his life and

sacrifice lives after him and continues to benefit lepers throughout the world.

At present the Congregation of the Sacred Hearts has 64 priests, 10 Brothers and 113 Sisters at work in the Hawaiian mission. The Marianists, the Franciscan Sisters and the Sisters of St. Joseph of Carondolet are also well represented in the diocese. Since 1927 Maryknoll has been sending priests and Sisters to Hawaii. In 1944, the Marist Fathers were introduced into the diocese.

2. The Cook Islands

14. As in many other islands of the South Seas, Protestantism, and especially Methodism, had preceded Catholic missionaries, and individual Methodist missionaries had already gained temporal as well as spiritual control of the Cook Islands when, in 1894, Father Eich, a priest of the Congregation of the Sacred Hearts, arrived at the port of entry. Every means was tried to exclude him. Even calumny was resorted to. Catholics were accused of theft, child-murder, and the adoring of wild beasts. It was even said that converts to Catholicism became ill and died. Things became so bad that the Catholic mission brought an action for libel in the Court of Tahiti against the principal disseminator of the calumnies, who was sentenced to pay the sum of 15,000 francs as indemnification. After that there was no more trouble with Protestant missionaries.

This mission is regarded as one of the most difficult in the world because of the great distances between the islands and the dangerous waters thereabouts. The missionaries see their parishioners about once every six weeks. In June, 1936, there were 1,230 Catholics, 9 priests, 6 schools with 732 pupils, and 14 chapels.

3. Tahiti

15. In the early part of the 19th century, under the aegis of American traders in Tahiti, Methodist missionaries came to the islands and were soon well established. Upon hearing the rumor that Catholic missionaries were coming, the Protestant missionaries took precautions to see that they were kept out. But

in spite of guards placed along the coast, two missionary priests of the Congregation of the Sacred Hearts, Fathers Caret and Laval, stealthily landed on Tahiti in 1839 to plant the seed of Faith. Opposition was immediate. The two priests, however, were determined not to allow themselves to be ejected from the islands without a struggle. So they shut and nailed the doors and windows of a small house in which they had taken refuge. Followers of the Protestant missionaries broke through the roof, bound them hand and foot, and placed them forcibly on an outgoing boat. To the indignant crowds standing on shore, one of the Catholic priests said: "We know it is not you who send us away. It is the work of your preachers. We will return." It was only in 1842, however, upon the third attempt, that the priests were allowed to remain on the islands. Tahiti became the center of one of the most extended vicariates in the world. It includes the Tahitian archipelago, the Society Islands, the Tubuai Islands and the Gambier Islands. In 1936, the mission had 19 Priests of the Sacred Hearts, 8,900 Catholics, 51 churches and chapels, 14 schools with 1,500 pupils.

4. The Marquesas

16. On the feast of the Assumption, 1838, Missionaries of the Congregation of the Sacred Hearts landed on the Marquesas. Long before their arrival, men from whaling ships had acquainted the cannibalistic natives with alcohol and rifles. Consequently, tribal hates and the appetite for human flesh were satisfied with the aid of guns. Missionaries could not go ashore without putting their lives in danger.

In 1846, a short peace made possible the baptism of 25 adults at Tahuata. But in that very year tribal wars with all their horrible consequences again broke out, so the missionaries had to flee to the island of Nukahiva, about one hundred miles away. Nukahiva, however, was no haven of peace. In 1851, thirty-five murders were committed, 19 persons were roasted and eaten and 10 mission posts were destroyed within its borders. Two years later, smallpox spread over the island and in less than a year 1,600 natives died. Leprosy, tuberculosis, syphilis and

elephantiasis were also responsible for a steady decline in the population. After 1890, however, conditions among the natives improved. Nearly all the remaining populace became Catholic. According to statistics in 1937, the vicariate had 1 bishop, 6 priests of the Congregation of the Sacred Hearts, 2,180 Catholics, 31 chapels and 8 schools.

5. Wallis and Futuna

17. Wallis, discovered in 1767 by an Englishman of that name, was peopled by handsome Polynesians who continually engaged in tribal wars which brought with them slavery and the degradation of women and children. The native religion consisted in fearing cruel gods and trying to avert their anger. Father Bataillon, one of the first group of Marists to enter the Oceanic mission field, became the Apostle of Wallis. In 1837, after obtaining permission from the King to stop on the island with Brother Joseph, he learned the native language and then began to preach the Gospel. Less than a year after his arrival there were 1,000 catechumens. But a relative of the King, angry at the priest's success, organized an army to beat and disperse the catechumens. Father Bataillon, strong in the strength of God and the protection of the Blessed Virgin, went forth to meet the enemy alone. He won the day. Soon the entire island was converted. It has 2,500 Catholics.

Futuna, though only a speck in the South Pacific, stands forth with particular prominence because it was the scene of the labors and sacrifice of Blessed Peter Chanel, the first martyr of Oceania.

18. On Futuna, a sister island to Wallis, cannibalism had been rampant to the degree that mothers even ate their own children. To this outpost came young, modest, gentle, zealous Father Louis Chanel, one of the pioneer band of Marist missionaries sent to Oceania. Niuliki, King of the island, received him in a most friendly manner and declared his person taboo (sacred). The prospect of success seemed bright indeed. But two years later when the missionary had familiarized himself with the native language, and his apostolate began to bear fruit,

Niuliki, who regarded himself as the living sanctuary of the most powerful spirit, became jealous. Pagan priests prevailed. For sixteen months Father Chanel was cruelly persecuted. But the brave priest toiled on through hardships of every kind. It seemed a hopeless struggle for so gentle a priest to wage in a stronghold of paganism. But he had come to this strange land ready to accept every sacrifice for Christ and Christ's people. He drank the chalice of bitterness, disappointment and suffering. Pretending to come for medicine, assassins entered the missionary's hut, beat him to the ground with clubs, and while his lips, with the last measure of strength, were murmuring words of pardon and mercy, the murderers drove a tomahawk into his gentle head, thus giving the Church its first martyr in Oceania. A moment later, the Futunian sky became overcast, what sounded like a terrific thunderclap filled the air, and the mountains had hardly given back the echo when the sky cleared again. The murderers, paralyzed with fright, dropped their booty and fled. They thought they had killed the life of the new religion by killing its priest. They now had reason to doubt the efficacy of their plan. Blessed Chanel's blood cried out to heaven for mercy; nor did it cry in vain, for within a short while the whole island was converted to the Faith.

6. Samoa

19. Though mission work was started in Samoa in 1845, ten years elapsed before any notable progress had been made.

Outstanding among the early missionaries was Father Elloy who set out for Tutuila Island in the face of pronounced opposition. The pagan and heretical chiefs had decreed that anyone found guilty of sheltering a "pope" (their name for a Catholic), would be put into an outrigger canoe in the open sea without any provisions whatsoever, and abandoned to the mercy of the waves. Father Elloy braved their ire and vengeance. And, as the ship which brough him to Leone's shores disappeared in the distance, he sank to his knees beside his wretched little trunk to beg the blessing of God upon his bold undertaking. His courage and trust in God enabled him to achieve such success as to merit the title, "Apostle of Samoa."

Today there are 16,000 Catholics in a total population of 75,000. In 1941, the vicariate had 1 bishop, 24 priests (5 of them Polynesians), 13 Marist Brothers, 31 Missionary Sisters of the Society of Mary, and 20 native Sisters.

7. Tonga

20. On July 1, 1842, the Word of God was first brought to the Tonga Islands by Father Chevron and Brother Attale of the Society of Mary. A mission was established in the pagan town of Pea, on one of Tonga's hundred islands. The first fruitful years aroused opposition on the part of the Protestants. When Pea had become completely Catholic, it was burned and the mission suppressed by the native king, George. In 1855 a treaty of tolerance was made with France, guaranteeing liberty and equality to members of the Catholic Faith. After forty-two years of unceasing labors, Father Chevron died, leaving behind him a firmly established Faith which enjoyed the respect of its one-time antagonists.

Catholics in these islands are a minority, being about 5,000 out of a population of 32,000. However, the future is promising. Constant quarrels within the Protestant sects: Free Church, Wesleyan, Seventh Day Adventist, and Mormon bring a steady stream of converts to the doors of the Catholic Church.

At present there are 8 Marist missionary priests and 3 native priests in charge of seven stations. They are assisted by 17 Missionary Sisters of the Society of Mary and 10 native Sisters.

8. Maoris of New Zealand

21. In 1838, Bishop Pompallier, Father Servant, S.M., and Brother Michael Columban, S.M., landed on the northern island of New Zealand. Even the pagan Maoris of the North gave them a good reception. The main opposition came from the Protestants who had already established missions and had divided the country between them. By 1839 there were 9 Marist priests and several brothers working in the country. By 1846 Bishop Pompallier could count 5,000 Catholics and 20,000 catechumens. Then, in 1860, came a period of war during which tribal

and racial hatreds were stirred up, while mission work was severely hampered—in some cases destroyed.

Since 1866 mission work among the Maoris has been divided between the Marists and the Mill Hill Fathers. Special Maori churches, schools and homes have been established. Of the 100,000 Maoris who inhabited New Zealand at the beginning of the last century, there are only about 60,000 today and they are scattered among the 1,200,000 people of European origin who have made New Zealand their home.

There are 200,000 Catholics in the country today, including some 5,000 Catholic Maoris. In 1940, New Zealand, on a Catholic population basis, led the world in the number of adults belonging to the Society for the Propagation of the Faith. In December, 1945, Reverend Wiremu Te Awhitu, S.M., was ordained priest. He is the first Maori to achieve the high office of the priesthood.

3.

Melanesian Area

1. Fiji

22. Explorers, traders, adventurers and Protestant ministers were the first to visit Fiji. Father Breheret, S.M., arrived to establish a Catholic mission on Lakemba, one of the 250 islands in the group. The natives at that time were classed with the fiercest and most cannibalistic of the Pacific. One chief boasted he had consumed 872 victims. For twelve years Father Breheret sailed the Fijian seas, rosary in one hand, helm in the other. Gradually other priests, and Brothers and Sisters came to help. In 1863, Father Breheret was named Prefect Apostolic, and in 1887 Fiji became a separate vicariate under Bishop Vidal. Today Fiji has 23 stations, many churches, and schools for children, catechists and seminarians. It has produced a native priest, and a congregation of native Sisters who teach and help the Missionary Sisters of the Society of Mary at the government leper colony at Makogai. The man-eaters have been transformed into law-abiding, peace-loving citizens. The Indians brought to the Colony to work on the sugar plantations now constitute nearly one-half of the total population of 198,000. Of this total, 17,489 are Catholics. When World War II broke out, there were 17,489 Catholics in a total population of 198,000, 37 priests (one is an Indian), 17 Brothers, 122 Sisters and 238 catechists.

2. New Caledonia

23. About halfway between Australia and Fiji is the long cigar-shaped French island of New Caledonia. When the first Marist missionaries arrived in 1843, they were met by naked, tall, frizzly-haired, flat-nosed natives who stared in amazement at the white skin and peculiar clothing of the visitors. A few even smacked their lips, as people often do on beholding something good to eat. Two stations had been firmly established, when an epidemic broke out for which the missionaries were

blamed. Persecution resulted. The natives swooped down upon the stations. The Fathers succeeded in escaping, but Brother Blaise Marmoiton was wounded, captured and finally put to death. His body was cut into pieces to provide each murderer with a souvenir of "victory." It was 1851 before any glimmers of success appeared. In 1941, there were 32 mission stations, 50 priests and two Brothers. Missionary Sisters of the Society of Mary conduct schools, orphanages and clinics throughout the vicariate. Out of a total population of 55,000 there are some 32,000 Catholics.

3. The New Hebrides

24. As early as 1852 three Marists attempted to preach the Gospel in the New Hebrides Islands but all three perished, leaving no trace after them. In January, 1877, four Marist Fathers left New Caledonia to evangelize the New Hebrides. Aided by a lay-brother and Missionary Sisters of the Society of Mary, they founded four stations. In 1904 they were joined by Marist Brothers who came to teach. Progress has been slow because of the lack of missionaries, the unhealthy climate, the brutalizing beliefs of the natives, the difficulty in recruiting and training catechists. Progress has nevertheless been sure, so that in 1941 the Vicariate had 5,000 Catholics out of a total population of 43,000, 11 priests, and 1 catechetical school.

4. The South Solomons

25. In the year 1568, Alvara de Mendana, after a three-month sail from Peru, discovered the Solomon Islands and took possession of them in the name of King Philip II of Spain. He erected a cross in the most conspicuous site he could find as a symbol of his hope that soon the natives would receive Christ's teaching to rescue them from the darkness of savagery and superstition. On the day following the discovery, one of the four Franciscan Fathers who accompanied the expedition offered Mass on the newly discovered land.

In 1836, the Holy See confided that mission area to the Society of Mary. So in 1845, fourteen Marist missionaries sailed for the Solomon Islands to preach the Gospel. Bishop Epalle, leader

of the group, was tomahawked by the natives a short while after landing on Ysabel Island, and died a few days later. Deeply grieved but undaunted, his fellow missionaries tried to establish a base on another island. Fever, however, continual opposition, and the killing of two priests and a Brother, whom the natives roasted and ate, necessitated the abandoning of the mission. In 1852, priests of the Foreign Mission Society of Milan undertook the work, but they, too, had to give it up after suffering many trials, including the murder of one of their number. In 1898, when the Solomons had been divided into two sections—North and South—new Marist apostles established a mission base on Rua Sura, two small islets off the north coast of Guadalcanal and only a short distance from Ruavatu, where in 1942 Fathers Duhamel and Engberink and two Missionary Sisters of the Society of Mary were bayoneted through the throat by Japanese soldiers because they refused to betray the United States Marines. Not only the wild nature of the natives but also the prevalence of malarial fever and the difficulty of travel have made this mission a difficult one. Progress, however, has been made, and just before the war there were about 9,000 Catholics in the vicariate.

5. The North Solomons

26. Nissan, Buka, Bougainville, Choiseul, Fauro, the Shortlands and Ongtong Java are the principal islands in the North Solomon Vicariate. Australia rules Buka and Bougainville as part of the Territory of New Guinea. When mission work was recommenced here in 1898, three of the first missionaries were stricken with fever and died within a short time of each other. Fathers Flaus and Englert were drowned when their tiny boat capsized. Progress was not remarkable at first. Only 450 natives had been baptized up to the year 1910. By 1920, however, the number of Catholics had increased to 4,200. In 1930, Father Wade, S.M., an American missionary, was named first Bishop of the Vicariate. In 1941, the North Solomon Mission had 26 stations, 26,830 Catholics out of a total population of 60,000, 28 Marist priests, one Secular priest, 6 Brothers, 25 Missionary Sisters of the Society of Mary, 4 Sisters of St. Joseph of Orange,

5 native Sisters, 5 nurses, and 480 catechists. Close to twenty became prisoners of the Japanese soon after the outbreak of the Pacific war.

6. Papua

27. Just north of Australia is New Guinea, the largest island in the world. Its length is greater than the distance between New York City and New Orleans. The western half, called Dutch New Guinea, is not included in this study because it is considered to belong to the East Indies. The northeastern part, a German possession up to the time of World War I, is now governed by Australia, and is known as North-East New Guinea. The southeastern part, also ruled by Australia, is known as Papua, and with Yule Island constitutes the territory included in the Vicariate Apostolic of Papua. The pioneer Catholic missionary here was Father Verjus, M.S.C., who from the outset, 1885, showed the greatest zeal, though Protestant missionaries opposed him and soon forced his withdrawal. A change in governors permitted his return, and he soon became conspicuous by his apostolate among the mountain tribes. In 1889, Papua was erected into a Vicariate Apostolic. Father Navarre, M.S.C., was appointed Vicar Apostolic, and Father Verjus was named his Coadjutor. Progress has been phenomenal, so that just before World War II there were 18 central stations, 42 priests, 22 Lay Brothers, 70 white Sisters, 35 native Sisters, 200 native teachers, 4 technical schools, 1 foundling hospital, and 52,000 Catholics out of a total population of approximately 250,000.

7. Eastern New Guinea

28. Kaiser Wilhelmsland, now known as North-East New Guinea, was confided to the Society of the Divine Word in 1896. In 1913, the mission was erected into two separate Prefectures Apostolic of Western and Eastern Kaiser Wilhelmsland. In 1922, the Prefecture Apostolic of Eastern Kaiser Wilhelmsland was raised to the status of a Vicariate Apostolic with the name of East New Guinea. Though the wide scattering of the population, the different languages among the various tribes, and the

difficulty in traveling through dense jungle have been constant drawbacks, progress has been steady and even very remarkable. A mission station at Alexishafen has a fine saw-mill in which lumber has been cut for many useful buildings and sturdy boats. A large hospital was built there in 1910. From the beginning, earnest efforts have been made to render the mission self-supporting. In more recent years American priests have gone to New Guinea as missionaries. Formerly, Dutch, Polish and German priests and Brothers from European Provinces of the Society of the Divine Word staffed the stations. Bishop Wolf, S.V.D., Vicar Apostolic of Eastern New Guinea, was one of the 60 missionaries who met death in a prison ship raid on February 6,1944. The Catholic population in 1941 was estimated at 26,000. The personnel of the mission included 34 priests, 46 Brothers and 48 Sisters.

8. Central New Guinea

29. In 1913, the western section of the Eastern New Guinea Mission was made a separate prefecture, and in 1931 it was erected into a vicariate under the title, Vicariate Apostolic of Central New Guinea. It includes the Aitape and Sepik districts. Tumuleo, one of its stations, was the first founded by the Fathers of the Divine Word when they began mission work in New Guinea in 1896. Notwithstanding mosquitoes, and heat that seems to burn the very ground, the valiant missionaries have made continual progress. Many of the savages of other days, who live along the great Sepik river in thatched homes set on high piles, have been led to embrace the Gospel of the God of Love. The headquarters of the Vicariate are at Wewak, on the coast. In 1941, there were 24 main stations, 19 schools, 21,789 Catholics, and 24,560 catechumens. The personnel of the mission included 30 priests, 40 Brothers, 34 Sisters (Servants of the Holy Ghost) and nearly 200 native catechists.

9. The Rabaul Vicariate

30. New Britain, New Ireland, Duke of York, New Hanover, and Manus are the principal islands in the Rabaul Mission, which was erected into a vicariate in 1889 and entrusted to the

Missionaries of the Sacred Heart of Issoudun. Most Reverend Louis Couppe, M.S.C., a missionary of great energy and organizing ability, was appointed Bishop with headquarters at Rabaul, which is also the seat of government for the Territory of New Guinea. Rabaul was one of the names most frequently mentioned in General MacArthur's war despatches from the South Pacific. Work was progressing most satisfactorily when a terrible tragedy occurred at Baining, a mountainous area where the Bishop had established a new and prosperous mission. In about five minutes ten missionaries were barbarously killed in the midst of their heroic work of charity. Their death was brought about by a native who became enraged because he had been rebuked and admonished for open scandal. The number of Catholics continued to grow, however, and by 1912 there were already 20,417. According to latest statistics, there were 57,000 Catholics and 30,000 catechumens out of a total population of 300,000. There were 62 priests, 51 Brothers, 74 European Sisters, 45 native Sisters, 438 catechists, 1 preparatory seminary, 1 leper station, and 1 maternity home.

10. The Australian Aborigines

31. At the present time there are about 50,000 aborigines in Australia. About 25,000 of them are nomads; about 10,000 are employed and about 15,000 are in supervised camps or reservations. In March, 1846, Spanish Benedictines began a mission among them in Western Australia, under the inspiring leadership of Don Salvado, an extraordinary man, "with plain heroic magnitude of mind and celestial vigor armed." Salvado led the same nomadic life as the savages whom he had come to lead to Christ. On one occasion, when unable to raise enough money by begging, he gave a piano recital which gained funds sufficient to enable him to buy provisions, agricultural implements and a pair of bullocks. His poverty was such that an Irishwoman, after the concert, insisted that he take her strong boots, while she walked home on her stockinged feet. After three years he went to Rome, where he was appointed Bishop of Port Victoria, and to Spain, where he obtained money and forty volunteers to help

him in his great work for the Australian Blacks. A large monastery was built, schools and orphanages were erected, and the natives were shown the value of industry. Many became good Christians. Salvado's successor established the Drysdale River Aborigines Mission 2,000 miles away in the extreme northwest, where at first, the natives treated the missionaries as enemies. Then they became friendly, so that many converts have been made, though it has been hard to persuade the aborigine to give up his surplus wives. Bishop Gsell, M.S.C., has worked for many years among the blacks. He has seen missions for them introduced throughout his diocese of Darwin. Some of them have suffered a temporary setback owing to the war, but widespread interest has been aroused, and that will mean increased activity after the war. On Fantome Island, Franciscan Missionaries of Mary care for aboriginal lepers.

4.

Micronesian Area

1. The Marian, Caroline and Marshall Islands

32. East of the Philippines, west of Hawaii and north of the Equator is the Vicariate of the Marian, Caroline and Marshall Islands. The inhabitants of the Marian Islands are descendants of a race that migrated from the Philippines and are called Chamorros. In 1668 a zealous Jesuit, Father Diego de Sanvitores, came to the archipelago with a small band of missionaries. Some of these, Father Sanvitores among them, shed their blood in defense of the Faith. After the Spanish-American war, German Capuchins took up mission work there and did much, particularly at Truk and Ponape.

After World War I the Marian, Caroline and Marshall Islands were mandated to Japan. As a result, the German Capuchins were expelled and their place was taken, in 1929, by 22 Jesuits from Spain. Other priests and Brothers raised the number of Jesuits in the Islands to 40. The principal center of conversions is the Truk Archipelago, a group of well-inhabited islands on one of which the Vicar Apostolic has established his headquarters. It is hoped that such islands as Palos, Yap and the Marshalls will soon profit by the sacrifices which the missionaries have made for them.

In this vicariate there are 20,000 Catholics out of a total population of 53,000. And youths from Saipan, Ponape and other islands are now manifesting the desire to be missionaries. Some had already started their course of studies when the big Pacific war broke out.

2. Guam

33. Guam, the largest of the Marian Islands, was discovered by Magellan on March 6, 1521. The first Catholic missionary was Diego Luis Sanvitores, S.J., who arrived there on March 3, 1668 and was killed by the natives in 1672. The Augustinians fol-

lowed the Jesuits in 1769. In 1911, the Capuchins took over the island and it was raised to a Vicariate Apostolic by Pope Pius X with the appointment of Richard Vila y Matheu, O.F.M.Cap. as first Bishop. In December, 1938, the American Capuchin Province of St. Joseph took over the mission and remained there until December 7, 1941, when 11 missionaries were made prisoners by the Japanese. Two native Chamorro priests were allowed to remain on the island, but when the Americans recaptured it they found only one. What happened to the other is still unknown.

The Spaniards ruled the island until December, 1898, when the Treaty of Paris gave Guam to the United States. In 1942, the Japanese captured Guam and the missions suffered severely until July, 1944, when the United States routed the last Japanese invader. Army and Navy Auxiliary Groups sent help for the poor and needy and for the restoration of the demolished mission churches.

Comprising about 200 square miles of territory, Guam is predominantly Catholic. Pre-Pearl Harbor statistics indicate there were 21,306 Catholics and only 278 non-Catholics.

3. The Gilbert Islands

34. The Vicariate Apostolic of the Gilbert Islands comprises the group of that name and the Ellice and Phoenix groups; Ocean Island, famous for its rich deposits of phosphate lime, and Nauru. Missionaries of the Sacred Heart of Issoudun began work in the Central Gilbert Islands in 1888, and on Ocean Island in 1912. At present there is a station on almost every island of the Gilbert Group. Latest available statistics revealed that 26 youths were in training as candidates for the priesthood. A printing press belonging to the mission publishes a monthly newspaper and most of the church and school books required by the mission. There is a special school at Abemama for the training of teachers. Village schools conducted by the mission number 99 and care for over 2,000 children. The natives are not savage and never were cannibals. They are peaceful and well-mannered, but like their Pacific cousins, they lack perseverance.

The personnel of the vicariate consists of 1 bishop, with headquarters on Tarawa, scene of a historic and bloody battle between U. S. forces and the Japanese; 21 priests, 29 Sisters, 8 Lay Brothers and 100 native catechists. There are 14,000 Catholics. Up to 1940, stations had not yet been established on the Ellice and Phoenix Groups.

5.

Effect of the War

35. What effect has World War II had on the missions?

Some vicariates have suffered very heavily. Their modest churches, schools, hospitals, convents have been ruined; their missionaries dispersed. Some vicariates had looked to Europe for money as well as men. But Europe, devastated by the most terrible war of all time, is unable to give any aid. In this crisis, as always, the marvelous Society for the Propagation of the Faith will extend a helping hand. For over a hundred years it has enabled missionaries to carry the glad tidings of salvation to the most distant lands and the most barbarous peoples. "If the grain of mustard seed planted in the virgin soil of America has struck deep roots and grown into a gigantic tree with branches stretching from the shores of the Atlantic Ocean to the shores of the Pacific, it is mainly to the assistance rendered by the Society for the Propagation of the Faith that we are indebted for this blessing."*

We American Catholics can best show our gratitude for this help by generously supporting the Society with prayer and alms so that it may now befriend the peoples of other lands as it once befriended us. To provide our armed forces with the materials essential for victory we have been urged to "give till it hurts." To help our missionaries in their splendid efforts to win souls for Christ let us give with at least equal generosity.

Even missions not directly in the war zones have suffered from want of supplies and inability to get greatly needed replacements for missioners who have died.

36. Notwithstanding these sad facts, there are strong reasons for believing that the Oceania missions will have a glorious resurrection when peace has returned. Here are the reasons:

a) Thousands of prayers have ascended to heaven from the hearts of God's missionaries, begging Him to protect the natives

* *The Society for the Propagation of the Faith*, by *James Cardinal Gibbons*.

for whose welfare they have isolated themselves at these distant mission outposts. A goodly number of missionaries have lost their lives in this war while devoting themselves to the service of the Good Shepherd and His children. The prayers and sacrifices of these heroes and heroines cannot fail to bring rich blessings upon their work.

b) Even though the natives have been deprived of their missionaries in large sections of Oceania, Allied chaplains have already brought the priceless blessing of Holy Mass back to some islands. Nor is evidence lacking to show that on many occasions our troops have edified the natives by their devotion, while the natives have frequently impressed our soldiers by their genuine Catholic Faith and deeds. The following words of Chaplain Finnegan, Lieut.-Colonel, U. S. A., are truly eloquent on this subject, "I thank God for the opportunity to have experienced all the horrors of war, since in experiencing them I have also the happy memories, not only of the faith of our grand Americans, but the extraordinary faith of the Catholic natives of these regions. These natives have been willing to die for the Missionaries and show them filial devotion because they have brought to them the most precious of gifts, faith and love for Christ.

One memory will never leave me, the excellent training and the Catholic Faith given by the Missionaries to the natives, whom I have been privileged to serve. One thing has saddened me, the fact that we have not sufficient missionaries to spread the Faith into the entire Orient. Think of the hundreds of thousands, even of our present military enemies, who have died not knowing God. Today I am a missionary at heart. Today thousands of American soldiers are missionaries at heart, because they have seen the missionary work of the Church in the South Seas. We expect that hundreds of them will return, not armed with weapons, except the weapon of Christ, the Crucifix and love.

Often when we hear of our courage, I am humbled by the courage of the Sisters and priests whom I have met who long ago, without any of the conveniences afforded by the United States Army, left home forever to find another home among the

natives. I shall never tire of speaking about them and boosting the cause which is nearest to their hearts."

37. c). Many people who knew little or nothing about the existence of Saipan, Papua or the Solomons before the war have come to know of them and their missions through many radio and press releases from the South Pacific. Greater knowledge of the missions leads to greater interest in them and greater contributions for their support. Our American soldiers, for example, have not only been lavish in their praise of mission works, they have also been most generous in contributing to them from their modest pay. "You know," wrote one soldier to his mother in Rochester, New York, "I never used to give the missionaries much thought, but since being out here and seeing the really primitive and small resources they have to work with and the job they turn out, they will get all the money I can give them from now on." When they learned that Archbishop Cushing had launched a drive for a fund to resurrect the Solomon Island missions, hundreds of soldiers contributed to it. With stronger financial support, the missionaries will be able to erect more substantial and up-to-date church buildings, schools and hospitals. These will enable the mission to serve its congregation more efficiently. They will also attract other islanders because the South Pacific native, to a remarkable degree, is impressed by appearances.

d) Because of the present marvelous development in the making of airplanes and ships, and the virtual certainty that the Allies will establish at least a few more permanent military bases in the Pacific, and the fact that many islands hitherto little known have become points of great interest because our boys have fought or died on them, it is very probable that after the war there will be better travel facilities to Oceania and between the various island groups. Roads constructed on recaptured islands for the service of the armed forces will be a great help to the missionary when he returns to his flock.

38. To achieve victory in World War II, we of America built up and organized what Britain's Prime Minister called the great-

est fighting force in the world. May we not confidently expect that in this hour, when the missions urgently need volunteers, the number of recruits will be such that the Catholic Church in America will have the greatest missionary army in the world?

Think of the adventure, the deeds of daring and the countless thrills in store for the apostle who leaves his country forever to work in a distant mission where people, language, customs, climate and food are different from those in his native land. Think of the signal honor of following in the footsteps of Father Damien, Father Chanel and a host of other heroic missionaries who have changed the course of history in Oceania and in the world. Think most of all of the unspeakable privilege of being another Christ to God's people; offering the sublime Sacrifice of the altar for them; distributing the infinitely precious Bread of Life to them; dispensing charity, mercy, salvation to them in Christ's holy name; giving one's self in all-out service and sacrifice to Christ and His dear people. "Greater love than this no man hath, that a man lay down his life for his friends."

Even in this world the Master gives a hundredfold to those who leave everything for His sake, and all the riches of earth cannot compare with the eternal life He gives in Heaven.

The harvest is great! The laborers are few! Will you please give a helping hand?

Study Outline

By Gerald C. Treacy, S.J.

Part 1. Paragraphs 1-15

The war has discovered the missionary. The Pacific area has been a school in which millions have learned the lesson of the missionary apostolate of the Catholic Church at first hand.

Oceania is a territory embracing nearly an eighth of the world's surface. It is divided into Polynesia, Melanesia and Micronesia. Polynesia includes the islands on the eastern half of the Pacific. Melanesia takes in the islands of the southwest Pacific. Micronesia is north of Melanesia. The natives of these sections differ in many ways.

Protestant missionary activity antedated Catholic efforts in Oceania. The Jesuits began the apostolate in the Marianas in 1668. Hawaii saw the beginning of Catholic missions in 1819. Protestant opposition to Catholic missionaries hampered the spread of the Faith in Hawaii until 1840, when a French fleet arrived and demanded religious freedom for all missionaries. Since then the Faith has spread rapidly. The sainted name of Damien will ever be associated with Hawaii. As the pioneer apostle to the lepers, he left a memory of heroic self-sacrifice that has been the inspiration of his many brave followers who have dedicated their lives to the victims of leprosy.

Protestant missionaries had been in control of the Cook Islands when Father Eich arrived their in 1897. He was thwarted by fair and foul means, but he planted the seed of the true Faith which has since flourished fruitfully.

In Tahiti the first Catholic missionaries, Fathers Caret and Laval, met with the same bitter Protestant opposition, in 1839. By 1842, however, they had established themselves, and today Tahiti is the center of one of the most extended missionary vicariates in the world.

Questions

Part 1. Paragraphs 1-15

What effect has the war had on the missions?
How have the missions affected our fighting forces?
Name the three divisions of Oceania.
What islands does Polynesia embrace?
State the characteristics of Polynesian natives.
What islands are included in Melanesia?
Describe native life and habits in these islands.
Where is Micronesia?
Comment on native life as found in Micronesia.
Where did the aborigines of Oceania come from?
Why are Protestant natives more numerous than Catholics?
Who were the first Catholic missionaries in the Marianas?
When did Catholic missionary activity begin in Hawaii?
What was the result of the French Fleet's arrival in 1839?
Give a brief sketch of Father Damien's apostolate.
How did the Protestant missionaries treat Father Eich in the Cook Islands?
State some of their calumnies.
Why is this mission considered one of the hardest in the world?
What was the experience of the first Catholic missionaries in Tahiti?
What position does Tahiti now hold in the mission field?

Study Outline

Part 2. Paragraphs 16-21

Catholic missionary activity began on the Marquesas in 1838. In 1846, 25 adults were baptized in Tahuata. By 1890, after years of misfortune and suffering, nearly the entire population was Catholic. In 1937, this mission had a bishop, 6 priests, 31 chapels, 8 schools and a Catholic population numbering 2,180.

Father Bataillon, in 1837, opened the first mission on the island of Wallis. In a short time the whole island was converted. It numbers 2,500 Catholics.

The island of Futuna was rife with cannibalism when Father Chanel arrived there. He spent sixteen months laboring amid terrific difficulties. Suffering and persecution were his daily fare. He was killed by a group of natives who had come to his hut, pretending to ask for medicine. He was the first martyr of Oceania. Within a short time after his death the whole island of Futuna was Catholic.

Mission work began in Samoa in 1845. No notable progress was made for ten years. Father Elloy was the pioneer apostle of Samoa. Today there is a Catholic population in Samoa of 16,000.

Father Chevron, in 1842, brought the Gospel to the Tonga Islands. Protestant opposition developed. But Father Chevron labored zealously for forty-two years, leaving after him a well-established Church. Today the Catholic population numbers 5,000.

In 1838, Bishop Pompallier began the mission of New Zealand. He was welcomed by the pagan Mahoris of the north, and opposed by the Protestant missionaries who had preceded him. Today there are 200,000 Catholics in New Zealand, including 5,000 Catholic Maoris. The first Maori priest, Reverend Wiremu Te Awhitu, S.M., was ordained in 1945. In 1940, New Zealand, on a Catholic population basis, had the largest adult membership in the Society for the Propagation of the Faith.

Questions

Part 2. Paragraphs 16-21

What was the condition of the natives of the Marquesas when the first missionaries arrived?
What year marked the beginning of improvement?
What was the state of the mission in 1937?
What was the result of Father Bataillon's missionary labors at the island of Wallis in 1838?
How did he meet the opposition of the King's brother?
What was the state of the island of Futuna when Father Chanel began his mission there?
How long did his apostolate last?
Describe his death.
Who was the Apostle of Samoa and what is the present Catholic population?
Tell the missionary story of the Tonga Islands.
Why is the future promising in this mission field?
Describe the beginnings of missionary activity in New Zealand.
When was the first Maori priest ordained?
Are the Maoris the only people in New Zealand?
What is the present Catholic population?
What is New Zealand's record in The Propagation of the Faith membership?

Study Outline

Part 3. Paragraphs 22-34

Father Breheret began the mission of the Fiji Islands and after twelve years was made Prefect Apostolic in 1863. Fiji became a separate vicariate in 1887. Its Catholic population today is 17,489.

The New Caledonia mission began in 1843, and by 1851 there appeared some signs of success. Today the Catholic population numbers 32,000.

In 1852, three Marists attempted to open the New Hebrides mission. They perished, leaving no trace after them. In 1877, a new attempt was made and four mission stations were founded in The New Hebrides. Today there are 5,000 Catholics in these islands.

The story of the South Solomons mission begins in 1568. After many sufferings and deaths marking its history, Marist missionaries took over in 1898. Before the War there were about 9,000 Catholics in this mission field.

Modern mission endeavor began in the North Solomons in 1898. The first three missionaries died of fever after only a short time in the islands. In 1941, the North Solomons had 26,830 Catholics.

Papua and Yule Island constitute the vicariate of Papua. Its pioneer missionary was Father Verjus who encountered strong Protestant opposition when he began his labors in 1885. Just before the War the Catholic population was about 250,000.

The Society of the Divine Word opened the North-East New Guinea mission in 1896. Despite the wide scattering of the population, the different languages in use among the various tribes, and the difficulty of jungle travel, progress has been steady. In 1941, the Catholic population was estimated at 26,000. Central New Guinea has 21,789 Catholics.

The Rabaul Vicariate was erected in 1889. Rabaul is the seat of government for the territory of New Guinea. The honor

roll of this mission lists ten martyrs. There are about 57,000 Catholics and 30,000 catechumens today in this mission field.

At present there are about 50,000 aborigines in Australia. The mission began in 1846 under a famous Benedictine, Don Salvado, who lived the life of a nomad to bring these savages to Christ. Salvado's successor established the Drysdale River Mission which is the center of missionary activity today.

East of the Philippines, west of Hawaii and north of the equator is the Vicariate of the Marian, Caroline and Marshall Islands. Missionary activity began here in 1668 under the Jesuits. After the Spanish-American War, German Capuchins took over. They were succeeded by Spanish Jesuits in 1929. There are now 20,000 Catholics in this vicariate.

Father Sanvitores, S.J., was the first missionary to Guam, arriving in 1668. He was martyred in 1672. The Augustinians followed the Jesuits in 1769. In 1911, the Capuchins took over. In 1941, the 11 missionaries stationed there were imprisoned by the Japanese. In 1944, the Americans drove out the Japanese. Before Pearl Harbor there were 21,306 Catholics in Guam.

Missionaries entered the Central Gilbert Islands in 1888, and Ocean Island in 1912. At present there is a mission station on nearly every island of the Gilbert group. The natives are neither savages nor cannibals. There are 24 candidates for the priesthood among them. The Catholic population is 14,000.

Questions

Part 3. Paragraphs 22-34

What were the characteristics of the Fiji natives when missionaries first arrived among them?

Are there any native priests or Sisters among the Fijis?

What was the fate of Brother Marmoiton in New Caledonia?

What happened to the first missionaries to The New Hebrides?

Who said the first Mass on The South Solomons?

Name the difficulties attached to this mission field?

State briefly its mission history from 1836 to 1942.

Mention the main events in the history of The North Solomons mission.

What is the size of New Guinea?

What progress has been made in this territory since 1885?

What are the drawbacks in the Eastern New Guinea mission field?

What event marked the beginning of the Rabaul mission?

How did Don Salvado live among the Australian aborigines?

What means did he use to secure money for his mission?

What does the aborigine find hard to give up?

Where do the inhabitants of the Marian Islands come from?

Briefly, state the missionary history of Guam.

Name the characteristics of the natives of the Gilbert Islands.

Outline the present picture of missionary activity in the Gilbert Islands.

Study Outline

Part 4. Paragraphs 35-38

The war has brought suffering and ruin to many parts of the mission field. Europe no longer can give the aid it used to give, for Europe has been ravaged by war. The Society for the Propagation of the Faith will, as always, bring help and relief to the missions. It is up to American Catholics to back up the Society for the Propagation of the Faith. It is due to this Society planting the seed here in America, as Cardinal Gibbons said, that the tree of the American Church has grown.

Despite years of suffering amid the terrors of war, despite losses in men and mission equipment, there is every hope that the Oceania missions will take on new life.

The prayers and sacrifices of recent years are bound to bring God's blessing on this mission field. There have been missions benefited by the presence of our chaplains and our soldiers. Our fighting forces have known the loyalty of the natives, while the natives have been encouraged by the piety of our troops. Many a returning soldier will find within him the vocation to the mission field.

Because of the far-flung battle line, distant mission spots have become household words. As the missions today are better known, our Catholic people are more mission-minded. With better financial support the South Pacific will witness better mission equipment, better churches, hospitals, schools. Then again better transportation facilities will come out of the war, linking Oceania more closely to the world of the west.

May we not hope that the Catholic Church in America will recruit the greatest missionary army in the world, to give battle in this hour of our mission needs?

Questions

Part 4. Paragraphs 35-38

What effect has the war had on some Vicariates?
What help can Europe give to the missions?
What has The Society for the Propagation of the Faith done for the missions?
What benefit has America received from this Society?
What return should American Catholics make?
What are the signs of a new hope for the Oceania missions?
What has helped the natives who were deprived of their missionaries?
Briefly, summarize the American chaplain's statement on the missions.
Some distant mission names have become household words. What effect will this have?
How did the troops respond to the mission appeal of Archbishop Cushing?
How will better transportation facilities affect the missions?
What hopes may we have of a great American Missionary Army?

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THE VERY REVEREND CHARLES F. DECKER, S.M.

Biographical Sketch

Father Decker was born in Boston, Mass., June 7, 1895. After attending the Rice Grammar School in that city, he resolved to become a priest in the Society of Mary. With the exception of the year of novitiate at Langhorne, Pa., the entire course of preparation was at Marist Seminary and Marist College in Washington, D. C.

He made his religious profession May 10, 1918 and was ordained priest June 20, 1920. He received the degree S.T.B. from the Catholic University. With the exception of four years of parish work, his priestly life has been devoted to teaching.

In 1942, he edited *Saving the Solomons* from the diary account of a Southwest Pacific tour by the Reverend Mother Mary Rose, formerly Mother General of the Missionary Sisters of the Society of Mary.

At present Father Decker is Rector of Maryvale, a preparatory seminary in Bedford, Mass.

The study outline and questions for *Modern Missions in Oceania* were formulated by Gerald C. Treacy, S.J., who has prepared study club editions of various encyclicals.

The authors of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

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